



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

NEW-YORK, SATURDAY, MAY 8, 1852.

Number 1.

The Publisher to his Patrons.

This number of the *SPIRITUAL TELEGRAPH* nearly symbolizes my ideal, of what the friends of the spiritual cause demand, as could be expected in the confusion necessarily attending a new enterprise of this nature. Room for improvement is perceived, and from time to time the paper will present such interesting features, as the patronage of the public, and the growing resources of the subject, will enable me to command. If in the present number we do not enter very largely into the discussion of fundamental principles, the reader will find our general purpose, and the future tone and character of the paper, clearly indicated.

Be it understood, once for all, that no communication, written in a respectful and earnest manner, will be rejected because the sentiments uttered do not accord with our own, or those generally held; for it is one of the chief objects of this paper to faithfully represent all the phases of thought entertained by spirits and mortals on the subject of spiritual phenomena. We therefore ask that indulgence from our readers, which will not take offense if sentiments are presented which they think are opposed to all sound reason and reliable revelations; for, it may be that those who form their conclusions with but partial knowledge of the subject, or from viewing it in a single aspect, may hold erroneous views, for which a more comprehensive and enlightened judgment shall furnish no warrant. We have no wish to disturb people unnecessarily, and therefore hope that no one will subscribe for this paper, who can not bear to have his own cherished opinions jostled, and, if need be, to yield his crude speculations to a more majestic philosophy, without losing the command of his temper.

I have not undertaken this enterprise, with the hope or expectation of pecuniary profit, and I shall be entirely satisfied if it shall meet the wishes of those most deeply interested, and at the same time, subserve the great interests of human progress. I shall publish the paper weekly, for one year, whether it pays or not; and for my disposition and ability to do so, I am at liberty to refer to Hon. HORACE GREELEY, and others if necessary. I trust that no one will hesitate to forward the subscription price at once, for no name will be entered until the money is received. To save time and unnecessary expense in the management of the publication department, I shall give no receipt for subscriptions, other than the paper, the regular appearance of which, with the entries on the books of the concern, will constitute the evidence of the fact, as well as the extent, of the subscribers' claims on the publisher.

I unhesitatingly call on the believers in spiritual intercourse and reform, far and near, to use their personal efforts in behalf of the *SPIRITUAL TELEGRAPH*, and the great objects to which it is to be devoted. The number of subscribers already received, and the kind and encouraging sentiments expressed from various sections of the country, far exceed my expectations, for which the friends referred to will please accept my grateful acknowledgments.

Number one, is sent to all whose names have been forwarded, but only those who comply with our terms are authorized to expect the succeeding numbers.

CHARLES PARTRIDGE.

At the present day there exists a remarkable susceptibility, on the part of many persons, to a variety of conditions that have not unfrequently been mistaken for physical death. It should be remembered that decomposition is the only infallible sign that the spirit has taken its final departure.—[Ed.]

A POEM.

The following poem dictated by or through Rev. T. L. HARRIS, originally appeared in the *Auburn Disclosures*. It possesses decided merit, though we can not say that it transcends the capacity of Mr. Harris, as displayed in some of his earlier productions, for which no spiritual agency is claimed, beyond the inspiration of genius. We have the most unlimited confidence in the sincerity of Mr. Harris, but the poem itself will furnish no evidence to the world of foreign spiritual aid, since no one who has a soul attuned to the grand harmonies of the Universe, will deny that his own spirit was long since quickened by Promethean fire.

[ED. SP. TELEGRAPH.]

Dictated by the Spirit of SAMUEL TAYLOR COLERIDGE, March 7th, and 10th, 1821.

I.
Thought shines from God as shines the morn;
Language from kindling thought is born;
The radiant zones of space and time
Unroll from out that speech sublime;
Creation is the picture-word,
The hieroglyph of wisdom's Lord;
Edens on Blissful Edens rise
To shape the epic of the skies;
Heaven is the grand full-spoken thought
Of Him by whom the worlds were wrought;
He, throned within the World above,
Inspires that heaven, that thought with love.

II.
The love-light of a seraph's eye
Is language in the blessed sky;
The music of a quiet heart
In harmony's essential part;
Love is the soul and truth the mind,
And beauty, pure and unconfined,
The breathing form, the shining dress
Of all those holy ones express;
Yet fullest song but half reveals
The heaven each saintly breast conceals;
For like the sea devoid of shore
God's love flows there for evermore.

III.
See how the golden-bosomed swan
Brightens the waves she glides upon;
Where murmuring doves in Spring-time brood,
What gladness thrills the leafy wood;
But mark the foul and winding snake
Stain the dull water in his wake;
And where the vipers have their den,
What terror haunts the stifling fen,
Within the minister's hallowed close,
Peace, the pure angel, guards repose;
But restless phantoms track the heath
Where the self-murderer died his death.

IV.
Each outward form is life within;
All holy deeds in love begin;
The shining swan, the brooding dove
Are symbols of celestial love;
And the still grove with blossoms sweet,
The heart where pure affections meet,
Vile lusts are reptiles of the mire
Born of corporeal flames and fire,
And the lone fen their birth-place named,
And breast by passion's blood profaned,
Thus in each mortal man may dwell
The symbol forms of heaven or hell.

V.
Old Sorcery, the guilty dead
To call at midnight backward read
Our Savior's prayer, its grace divine
Complete unsaying, line for line,
Dishallowing last His name, and so
Meeting the rebel shades below,
Thus man invests his inward part,
Adjures the Lord in lusts of heart,
Reads the Great Book of Life inverse,
Saith sin is good and brings no curse;
Saith man doth from the serpent spring;
And sense-engendered mind is king.

VI.
Is virtue vice, with mind made bright,
Or Satan God, when veiled in light?
Was Eden formed for passion's shrine?
Is purity all undivine?
Doth God incarnate dwell in him
Whose lustful senses overrun?
The elements of pride and hate,
Are they of God the Life create?

Does Falsehood, dark, malign and bold,
From God and Truth the world unfold?
Or Hades with its rebel host
Proceed from God the Holy Ghost?

VII.
Oh man! the soul within thee cries
Against the Pantheist's creed of lies,
And stricken conscience from the cloud
Of inward evil groans aloud;
Fears through thy mind's dim zodiac fly,
Like ravens, calling from the sky
"The spirit lives when breath is fled,
And judgment waiteth for the dead."
The drops of life like sands depart
From the veiled hour-glass of the heart,
And mournful whisper, as they fall,
"Death came by sin, death comes for all."

VIII.
Hear the sweet voice that saith "To-day
The Savior's holiest calls obey."
Turn from the flatteries of deceit,
And bow in worship at his feet.
The wheat and tares that ripened stand,
Proclaim the harvest-time at hand;
And ranged in ranks of shining state,
I see the angelic reapers wait;
Their voices thrill the silent air,
They bid the slumbering earth prepare,
Arrayed in vesture pure and white,
To greet her lord with morning light.

IX.
The Edens of creations stand
Around our world on every hand,
The only orb where God in form
Of mortal suffered, woman-born;
The only outward world through space,
Where sin is found or death hath place.
They sang when Earth, a virgin sweet,
Was born in innocence complete;
But mourned when sin with shame and curse
Obscured her from the Universe;
And now await his regal tread
Whose word shall raise her from the dead.

X.
The sainted spirits who enzone
With seven-fold hands our Savior's throne,
Return and breathe His truth again
With deathless lips to mortal men.
Each martyred saint, each prophet-seer,
Shall yet in radiant guise appear,
And, clothed upon with form divine,
In his immortal image shine.
Death shall expire beneath his eye
Who captive led captivity;
And aged Sin dissolving fall,
While God in Christ is "all in all."

Lectures on the Manifestations.

The following synopsis of two lectures recently delivered in Springfield, Mass., by the Editor of the *SPIRITUAL TELEGRAPH*, was reported for the *Mechanics' Reporter*, published in that place.

The first lecture was introduced with some general remarks concerning the nature and relations of man. As we ascend the scale of material nature, said the speaker, the forms of being become more beautiful at each succeeding gradation, and the processes of Nature more mysterious and divine. So does the rational mind feel a deeper and ever increasing interest, as it rises in its investigations from inert matter up to the lofty plane of human existence. Beyond and above man the chain of being becomes invisible to the physical sense by reason of its refinement. Man is himself the link which connects the visible with the invisible world. He stands on the confines of two states, and unites in his nature the elements of both. The material and the spiritual, the temporal and eternal, meet and mingle in him. The corporeal structure, with its power of sensation and action, serves to establish his connection with external nature, while the spiritual man, by the quickening of his own senses, and the development of the higher powers of thought and consciousness, is brought into communion with the spirits of the invisible life.

The lecturer next proceeded to review the

several material hypotheses which have been employed to explain the spiritual manifestations, all of which were shown to be inadequate to the solution of the mystery. The speaker dwelt at length on the absurdity of ascribing them to electricity, without attempting to show the specific relations of the phenomena to the laws that govern this agent. It was shown that electricity never passes disruptively, or in the manner of a shock, from animal bodies, except from the torpedo and electrical eel. Strong men, in whom the executive or will power was exercised with the greatest vigor, could not discharge the vital electricity from the body so as to produce a single sound, much less could the human mind, in its earthly relations, produce such vibrations at a distance as has been alleged. Some have referred the phenomena to electricity alone, without the agency of mind. This ridiculous hypothesis was refuted by every communication. The spelling of the word *Baker* was sufficient to explode this theory, since even the feeblest manifestations of mind could not proceed from any of the forms of unorganized matter. Thought was no more the offspring of electricity than of smoke. We might as well call on the wind to answer to the alphabet as to expect electricity to do this. The assumption that the human will could so control this agent, outside of the body, as to produce all the phenomena in question, was equally monstrous. Every person who had read even the title page of a work on electrical science, knew that the concentrated will of a whole audience could never discharge a Leyden jar, much less could it disturb the ponderable objects which had been so frequently and strangely moved by this invisible power.

In conclusion, the lecturer demanded for the subject a careful and honest investigation. This should be conducted with great calmness and in a scientific spirit. He would have the facts submitted to the severest ordeal which a scientific analysis could institute, while he reprobated with some severity that cowardly caution which will not accept the facts of human experience, but strives to choke the utterance of the world's free thought.

In his introduction to his second lecture, Mr. Brittan said, the human mind in its earthly relations occupies three several planes of thought. The first, he said, was the plane of *Sensation*, on which savage men exist, in common with the whole animal creation. Here the mind only accepts the evidence of the senses; it knows no other, and can not be reached by any appeal to the rational faculties.

The second plane of human development was *Reason*. Here the mind rises above the animal plane into a more intellectual region. It depends less on the senses than formerly and during the first stage of its progress. It begins to dwell in a world of its own creation. Here most of the Arts and all the Sciences have their birth. On this wide plane the human mind has achieved mighty triumphs, and reared monuments that will live forever.

The speaker said that as far above this last as *Reason* is superior to *Sensation*, is another sphere of thought in which the expanded and receptive soul arrives at truth by *Intuition*. This lofty plane of spiritual development is every way as *natural* as either of the preceding, though comparatively few attain this eminence in the present life. At this stage of human growth and illumination, the scenes have but a feeble influence on our internal convictions. Nor is it longer necessary, for the satisfaction of the individual himself, to collect testimony, or to follow the old chain of induction that once led the mind by a slow and toilsome progress from earth to heaven. This is the sphere to which all Inspiration and Revelation belong, and here

the Truth is forever revealed to the senses of the soul. The speaker cited many instances illustrative of his views from the records of ancient and modern times. The young mathematician—who belongs in Vermont—who solves the most difficult mathematical problems in a moment of time—not by a process of calculation, but by intuition, was one of those examples; and the development, the speaker said, is as *natural* as the other two.

The lecturer remarked that when men are grossly material, the powers of the upper world sometimes address the soul through the outward senses. The experience of Saul, while on his journey to Damascus, was instanced as a conspicuous example. In all ages men have been addressed in this way. This is more especially the case at the present day. Here the speaker introduced a great variety of remarkable facts, which he said were neither admitted within the domain of acknowledged science, nor accounted for by any material or earthly hypothesis which skepticism had yet devised.

The speaker presented some illustrations of the material tendency of modern Science and Theology. The church, it was observed, does not in its opposition proceed upon the assumption that the evidence of Spiritual Manifestations is insufficient, but that such manifestations are in the nature of things impossible. This he urged was a mortifying evidence that our modern theology is material in its nature. The church clings to the old forms of godliness, but denies the living demonstrations of the spirit. Those who opposed and stigmatized spiritualism, without an investigation, were observed to be Atheists and Christian (?) Ministers! For once, at least, they were united and acting in concert. But on the whole, the most illiberal opposers of the spiritual idea were in the church; they lurked beneath the drapery of the Altar, and were the very class who for eighteen centuries had been preaching to us of our spiritual natures, and of the spiritual world. In every prayer they uttered they openly professed to hold communion, not merely with the inferior spirits of the other world—those who most nearly approach their own plane—but with the Eternal God Himself. The speaker desired to know whether the church meant anything by this, or whether, as in former times, long prayers were made "for a pretense." Where, said the speaker, are the spirits that in ancient times were wont to visit the abodes of mortals? Are they all dead that they no more visit man, to strengthen him in the dark hour of his earthly trials?

In his concluding remarks the speaker insisted that the course taken by the church, aimed a mortal blow at the very foundation of the Christian religion, and that skeptics and atheists would doubtless be obliged to the clergy for their coöperation in bringing men to the comfortable conclusion that revelation, miracles, and even the soul's immortality, are chimeras of the distempered imagination.

THE HUMAN VOICE.—How many singers are aware that they have an eight-feet organ pipe in their throat? Says a writer in the *Puritan Recorder*:

"How small is the diameter of the human throat, and how short its measure! Yet it will give the same note with the organ eight feet in length! and the valve which covers it, and plays with electric swiftness (imitated by the reed of the organ,) is, as all know, a very little thing; yet with the contraction and expansion of the throat, it will utter a scale of seventeen degrees; and divide every whole tone into one hundred parts!"

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, MAY 8.

ADDRESS TO THE READER.

As the human mind is inducted into untried fields of investigation, it becomes necessary to have new vehicles of thought, and channels of communication are opened suited to each succeeding development. Though a vast number of earthly forms, and physical organs and conditions, does the soul, in its progressive unfolding, ultimate its prevailing idea; and when these organs become impaired by accident or otherwise; when the old forms are palsied by time and use; or when, by reason of man's inward growth, they are no longer adapted to a just expression of the living thought, they are left to decompose and pass away. The spirit, obedient to its higher instincts, becomes incarnated in the forms of a new order, and from the hidden springs of being flow out the elements of its diviner life to inspire and animate the world.

The old world—we mean the world of human thoughts, customs and institutions—is fearfully shaken now. To-day we sit amidst the ruins. The great globe is not consumed—is not likely to be—but that unsubstantial world which man had formed to himself, is brought to judgment and may be more essentially destroyed. Even now, while earnestly watching the signs of the times, the dim shadows of a new creation pass before us. The new life of the great world, as well as the immortality of the individual man, is disclosed at the door of the sepulcher, and from the very urns in which are garnered the ashes of the Past the spirit of the Present goes forth, at the Divine behest, to quicken the nations of the earth. The old Materialism is startled and driven from its dusty abodes; Facts, illustrative of the intimate relations of mortals to the Spirit-world, are multiplying on every hand; Science is overwhelmed with images—vague and shadowy they may be—of a new world and another life, now opening as the great theater of its future and its final triumphs. The ancient wonders are being confirmed and reenacted in the living demonstrations of the spirit of To-day; while vast numbers, who have longed for some further revelation of the inward life, are made conscious of a divine quickening in all the elements of their faith and hope. Yet amid this great awakening, in which thousands feel an interest deep as the ultimate springs of life and lasting as the soul, we are wanting in an earthly channel of communication that is familiar and generally accessible.

To supply what appears to be demanded by the exigencies of the times, the proprietor is induced to commence the publication of the SPIRITUAL TELEGRAPH. This paper will encourage the most unlimited freedom of thought on all the subjects within its appropriate sphere. While the necessities of the case will require the Editor to exercise his individual judgment, in the selection of such contributions as may be deemed of the highest interest to the public, he will be happy to receive suggestions from those who represent the several phases of the spiritual idea. To all intelligent and candid correspondents, however various the views they may entertain and inculcate, the columns of this paper will be open, and while every one is cordially invited to utter his own thoughts, in his own way, no one will be permitted to abuse this freedom to the injury of the common cause. For the sentiments contained in his own articles, and for such communications as may receive his special endorsement, as well as for the general moral tone and tendency of the whole, the editor is willing to be held to a strict account. Beyond this he will assume no responsibility. When all are free, each must answer for himself; and where no restrictions are imposed, no accountability will be acknowledged.

Candor requires us to observe in this connection that, among numerous undeniable facts of spiritual intercourse, now occurring in all parts of this country, there are doubtless many instances in which the influence of a morbid imagination and an unhealthy appetite for what is marvelous, mingle to such a degree as to destroy the claims of such manifestations to a spiritual origin. There are some dreamers in whose estimation every idle fancy is deemed a spiritual impression, and who respect the wildest vagary as they would reverence the presence and voice of an angel. Under these circumstances the exercise of a proper discrimination is the highest obligation of us all. To this end we must regard the *intrinsic nature* of these manifestations; and if this criterion does not already control our judgment, it is because our spiritualism needs to be rationalized. The only divine authority of any revelation, known to the rational mind, is the TRUTH it contains.

The investigation in which we are engaged calls for the exercise of great calmness and forbearance, and yet we are not unconscious of the fact that possibly the high claims of truth and humanity may require us to deal earnestly with the opposition, to rebuke folly and fanati-

cism among our friends, and to expose imposture wherever it may be discovered. If such duties are demanded at our hands, we shall try to discharge them with that justice, moderation and charity which, as erring mortals, it becomes us to ask for ourselves.

With the Press, everywhere, we are disposed to cultivate the most friendly intercourse, so far as the terms of such amicable relations do not involve the sacrifice of the great essential principles of Divine justice and human liberty—liberty of thought and speech, we mean, without which there is no freedom—at least, no freedom for man that is worthy of the sacred name.

THE EDITOR.

The Ordeal of Science and Skepticism.

We were present at Mr. Elmer's, on the occasion referred to in the following manifesto, and at the solicitation of other parties drew up the accompanying statement. The persons whose names are subscribed to the paper are favorably known to the public, and though previously skeptical concerning the manifestations, they did not hesitate to express the conviction that the several specifications were within the truth, and that the facts would have justified a stronger statement. Mr. WELLS is Professor of Chemistry at Harvard, and since his return to the University, Mr. HUME, the medium, has been sent for by Prof. AGASSIZ, and will soon visit Cambridge.—Ed.

THE MODERN WONDER.

The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of April 5:

1. The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

2. It (the table) was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied—in all, several feet.

3. Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power, exercised in the opposite direction, to be quite equal to their utmost efforts.

4. In two instances, at least, while the hands of all the members of the circle were placed on the top of the table—and while no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air.

5. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table.

6. Three persons, Messrs. Wells, Bliss, and Edwards, assumed positions on the table at the same time, and while thus seated, the table was moved in various directions.

7. Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory motion of the floor of the apartment. It seemed like the motion occasioned by distant thunder, or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt.

8. In the whole exhibition, which was far more diversified than the foregoing specifications would indicate, we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed, at least, to be independent of the circle.

9. In conclusion, we may observe that D. D. Hume, the medium, frequently urged us to hold his hands and feet. During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and we submit this one emphatic declaration: We know that we were not imposed upon nor deceived.

DAVID A. WELLS, WM. BRYANT,
B. K. BLISS, Wm. EDWARDS.

The Spirits in Maine.

The authorities in the town of Buckfield, Me., have prohibited the exhibition of "spiritual rappers," says an exchange. During the few days that the spirits were allowed to "rap," a great excitement was created, which it was feared would end in insanity on the part of many of the inhabitants—especially in the female portion. This sudden terminus to the business operates rather badly for a Mr. Chase, of the town, as he was making arrangements to have the spirits move a barn of his, as soon as the frost should come out of the ground. [Exchange paper.]

We relish a good joke even if it be at our own expense. We hardly know who suffers most in the present instance. Mr. Chase may be a veritable entity, or, for ought we know to the contrary, he may have been created to serve the occasion of the preceding paragraph. In either case, those who will may amuse themselves with the circumstance, especially religious people who find it so easy to believe that a little "faith"—say as much as "a grain of mustard seed"—was once sufficient to remove a literal "mountain," can laugh at the idea of moving Mr. Chase's barn until their inclination is exhausted. We have no idea that such an illustration of spiritual power was ever proposed, but Mr. Chase will get as much assistance from that quarter as he can hope to derive from the faith of those who doubt the existence of spirits and deride their power. Dr. Taylor and the editors of the Boston Medical and Surgical Journal may be pleased to learn that the agent of all this mischief—the "detached vital electricity" that escaped from Petersham—has at length been arrested by the legal authorities of Buckfield.

New-York Conference.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA [WEEKLY REPORT.]

Friday, April 22d, 1852, the Conference convened at the residence of Mr. CHARLES PARTRIDGE. Present, Mr. Partridge and daughter, Mr. J. J. Haley and wife, Mrs. Beach, Miss Porter, Miss Burnett, J. G. Isham, Mr. E. D. E. Green, Mr. J. N. Stebbins, Mr. James H. Allen, John T. S. Smith, M. E. Ackerman, Dr. E. Parry, T. P. Rosier, J. M. Sterling, Almon Hoff, D. Mason, H. H. Hall, B. S. Adams, S. L. Perkins, John White, S. Chesboro, Dr. Wiltie, J. Locke, T. C. Benning and Dr. Hallock.

The minutes of the last meeting having been read, Mr. Partridge presented a letter from Dr. James P. Greaves, of Milwaukee, containing a communication through a clairvoyant of that place, explaining the reasons "Why Spiritual Manifestations are made in the United States, in preference to any other part of the world, and in the Northern rather than in the Southern States?"

"Why is it that the world has been looking with such unanimity, for some great event about this time? Why did Miller predict that the world was to be burned up, and the wicked destroyed by fire? And why is the world expecting a Millennium? Why did the Jews universally expect the coming of a great personage and a great event, at the time of the coming of Christ? Because the minds of men are always impressed with great events before they come. But the Jews mistook the character of the event that was to take place and rejected the illustrious personage they expected, when he came with his sublime teachings. So has the world now not understood the character of the events fore-shadowed. What motive should God have in burning up this beautiful Earth and destroying the wicked that are on it? Is it not much more consistent with that great and glorious good Being—the Great Positive Mind—to destroy the sin and misery of the world, than the world itself? This is what the great events of the era now dawning upon us are intended to accomplish. A communication is beginning to be established between man and the Spirit-world. Men are now absorbed in riches and worldly and selfish gratifications. Suppose all could be made to realize that they are at all times surrounded by spiritual beings—by the spirits of their departed friends—and suppose they could open a direct communication with those pure and holy and exalted natures, and hold daily and familiar converse with them; would it not do away their love of the world, their selfishness, their grossness, and render them more spiritual, more benevolent, more heavenly? This is just what is being done by the spiritual developments now in progress, and the effect is being felt by those who have opened their hearts to the truth.

"But by what instrumentalities—by what kind of persons is this great event to be brought about? By the high, the learned, the noble, the magnates, the rich and influential? All present, I suppose, believe the Bible. Consult it, then. Did Christ choose his followers, who were to be instruments in propagating his doctrines, from among the rich, the noble, the learned, the powerful, the magnates of Church and State, judges and princes? No, no; he chose the poor, the obscure, the humble, the unknown, the child-like, and even weak women and children, with few exceptions, to be the mediums through which his glorious doctrines were to be made known to the world. He was himself from a humble class—a mechanic's son. These are the kinds of mediums which God always selects to accomplish his purposes; and that the result may be seen to be of his providence, and not of men.

"These are the kind of instruments God is now employing to introduce the new era of intercourse with the Spirit-world. But in what country are such instrumentalities to be found, best fitted for such a purpose? Where is the mind of the poor, the common people, so well informed, so unshackled, so free to think, to speak, to act, as in North America? Enter the house of poverty, whose inmates are destitute of the comforts of life; converse with the father and mother of the family. Do you not find them as intelligent and as independent in their thoughts as the rich and influential, and often more so? The men of Europe drudge contentedly through a seven years' apprenticeship to a trade—they do not know there is any other way. One in this country would learn half a dozen trades and get rich two or three times in that period. There is more mental development, more intelligence, more independence of thought, and more unrestrained energy among the poor and middling classes of North America, than in any other part of the world. Their spiritual nature is more developed. Providence has thus prepared this country for these developments, and the mediums for their development.

"But the Southern people are more impressionable than the Northern; and we should naturally suppose that they would be chosen as mediums, rather than the less impressionable Northerners. Why is it not so? Because the lower classes at the South are more degraded and ignorant; less intellectually and spiritually developed. The few, only, are educated; the mass of common people, laborers, are degraded and ignorant and therefore not appropriate mediums for such revelations.

"God has been preparing the way for these spiritual revelations for many years. Mesmerism has been developing the spiritual nature of clairvoyants, and making great numbers of minds familiar with such revelations, and accustoming them to believe that they are surrounded by spiritual beings. After becoming familiar with the revelations from the Spirit-world through clairvoyants, it is but an easy step to belief in them by the new method now becoming so common. It will become universal; and every one that desires will be able to hold direct intercourse and conversation with the pure and glorious inhabitants of the Spirit-world. And then the inhabitants of the earth will be purified and spiritualized; gross pleasures, the love of money, selfishness and bad passions, will give place to love, benevolence and spirituality. This will be the Millennium!"

Mr. Partridge also stated, that in a recent circle of which he is a member, a spirit spelled out, that in a few days they would give them an essay on physical beauty. The third night following this announcement, Mr. E. P. Fowler was roused from his slumbers by the spirits, who requested him to get up and write from their dictation. He complied, and wrote with great rapidity, as follows:

"A subject which occupies more or less the minds of all inhabitants of the earth, is that concerning the configuration of spiritual human forms; whether the forms are to be changed in any material respect in any case, in appearance, from that of the earthly;

and if so, how, in consistency with the great fundamental law of identity or individuality.

"In the spiritual world, the body is under more complete control of the spirit or soul, than upon earth; but even with you, the gross organization which surrounds man's soul, gives way and becomes more or less beautiful, in accordance with the elevation or depression of the soul. How often do you see homeliness stamped upon the face of beauty, and how often beauty upon the face of homeliness!

"The organization of earthly human bodies is so gross or incompletely under the control of the soul, that the beauty or the depression of the man can not be fully stamped thereon. This incomplete control over the earthly body is well illustrated, in the extreme—in old age, when the soul and body commence to disengage their relationship, the one becoming more heavenly, and the other more gross and earthly. The soul gradually ceases to shine through earth unto earth; and instead of the countenance beaming with love, you behold the more repulsive sight of dust returning to dust—earth to earth.

"It is not man's body which forms his identity, but his soul, and the act of gliding from your sphere into ours does not in any way deface the identity of one's soul.

"The body which the soul allures to itself in this sphere, is more susceptible to the variations of the soul, (face, gestures, structure of tissues, &c.) that is, it exhibits the internal changes of the soul upon its surface. In this sphere, as also in yours, the body never completely wears off its first form. You will bear in mind that the state of the soul determines the form of the body, and more especially at the period of birth into a sphere.

"Many in your sphere, whose forms at the time of entrance into that sphere, were, by surrounding conditions, (for the earth-body is not a creation of self, but of surrounding conditions,) more comely formed than others, are surprised upon entering this sphere to find themselves malformed; and, *vice versa*, many who were then malformed, are here surprised to behold in themselves a beautiful form. In the one case, the soul became deformed by vanity, scorn and unkind feelings, while in the other case, the soul lived upon food from heaven, and not applause from earth.

"Oh, could man bear strong light, he would perceive that there is every incentive to goodness, nobleness, justness. In our sphere, merit descends or becomes visible in the ultimate; speech becomes as it were an instinct, and music as the soul wills. Even in your sphere, the amount of improvement of which the body is capable, is almost incredible, although the body is not, in such a degree as here, the index of the soul, (for, as before said, the form of the first sphere is determined by surrounding conditions,) still, a few years of calm inner life induces great changes of physical form.

"Bear this in mind: First, no man in the first sphere is responsible for his form, it being the creation of conditions; secondly, that all men are responsible for, or create their own forms (by states of soul) in all supermoor spheres.

"Here, beautiful is synonymous with goodness and true greatness. The unknown but meritorious in your sphere, upon entering ours, at once rise to their level, by a law which is no less stern than that which forces cork to the surface of the water. Here, wise men of earth find in astonishment that their wisdom is nothing but a floating vapor of night, and feel the force of the saying, that 'the first shall be last, and the last first.'

"Friends, this which we say to you is true: you will remember it, and find it to be true when you enter this sphere. Heed to it, now that you are at a pointing point, will render you many ages of happy satisfaction, and if you see fit to profit by it, we shall feel ourselves a thousand times rewarded for the time and trouble expended by us in transmitting to you this. Be kind to the world, and heaven will witness your reward. Remember that the general states of your souls determine your form, physically, and your power of mind and with its ratio of progression for ages succeeding the expiration of the earthly term of life.

"A year, a day, an hour, or a moment of life, produces its never-ending vibration in the life of man. An hour wantonly lost, by mathematical test, soon accumulates to an age; for one hour lost, the next, which would have been equal to four, must atone."

Given April 16th, 1852.

Dr. Hallock read a portion of a letter from Mr. Stephen Estes, of Battle Creek, Calhoun Co., Michigan, on the subject of Spiritual Manifestations in his vicinity. The writer states, that speaking, writing and rapping mediums are numerous, and that communications have done much good in removing the doubts and skepticism which had prevailed with many minds. The letter contained the following communication, purporting to be from James Hallock, who had been a preacher in the society of Friends, and who died while on a "religious visit" (so called) some thirty years since. Mr. Estes states that the communication was made through "a young girl, a little more than fifteen years old, whose education was very limited; she never heard the name of James Hallock; never knew much, if anything, about Quaker preachers, especially the old kind; and besides, she knew nothing about his name until the communication was finished—not a person on earth knew who it was until the communication was finished."

"DEAR FRIENDS: I wish to say a little to you. When you last saw me, you beheld me as the Quaker preacher of old; but could you see me now, you would view a changed man, so entirely altered are my opinions on the subject of religion. I have found the true religion at last; written, not all of it in the Bible, but in the hearts of the truly virtuous; it is written on every person's heart. Here is the Bible you should follow, the book of your own heart. Man should follow the dictates of his conscience, and not be led by the silly notions of others for the sake of popularity. He that would be virtuous seeks after the truth, and does not let the opinions of others alter his determination. For God hath said, 'seek and ye shall find.' Ye have sought and ye have found. Seek longer and ye shall find more; for it is stamped on every thing in Nature—'seek and ye shall find.' Mankind, should you study his natural, separate from the artificial being, would differ much from what custom has made him. He was intended to perform different missions from what he now does. He does not understand the high mission he was intended to fulfill when sent to the earth. He should have taught love, and wisdom, and goodness to his fellow-man. He should have taught the golden rule, 'Do unto others as ye would be done by.' Love, and ye shall be loved. Give unto

the poor, and sympathize in their afflictions; share with them the little ye possess. If all would follow these directions, happiness would reign supreme; mankind would be much more enlightened. The Bible, a great part of it, would be right, if people would only give it the right construction. When the Bible was translated into English, it was misconstrued; then, I judge, great mistakes were made in that operation. There is, I think, a great many good things in it; so I think part of it must have been translated wrong. But I will speak more some other time.

"Farewell for the present. JAMES HALLOCK.

Mr. Stebbins read the following spiritual communication to a friend, through Mrs. Fish, as a medium: "Ask just such questions as you would if I had returned from some distant country. The beauties of my spirit-home, must surely be interesting to you. I have visited different spheres; I have seen the humble poor enter this sphere, and they were filled with amazement and dazzled with the brilliancy of the happy scene. Then I have contrasted this state with the situation of the proud teacher, who had wasted his time in studying the destinies of other men. How utterly lost his own condition! He vainly aspired to that holy seat in the elevated sphere, where he beholds, afar off, the poor man, who was not rich enough to obtain a seat in the temple of worship."

Mr. Partridge stated some interesting facts in reference to the parchment containing the sentiment, "Peace, but not without freedom," and its spiritual signatures. He said that during the winter, Mr. Bush of Rochester called on him and took a list of the names upon it. When he returned home, Mr. B. mentioned the circumstance and exhibited the paper to some friends, among others to Mr. Isaac Post of that city. Mr. Post is a writing medium, and soon after, he was spiritually impressed, which resulted in each signer of the parchment writing a brief sentiment through him, in regular succession, as their names originally appeared on the document. He read several of them, as contained in a work which Mr. Post has published.

Mr. White referred to some of the remarks which had been made at the last meeting, on the law of progression. He thought this doctrine, as taught by the spirits generally, and by A. J. Davis, contains this general error, that *spirit is merely refined matter*.

He thought this idea stood in the way of our intellectual advancement. Mr. Davis speaks of the change from the gross to the refined—from the vegetable to the animal, and of their relations being so intimate, and the change so gradual, that the naturalist is in doubt where the lower grade of organization ends, and the higher begins. He thinks this doctrine confuses the mind, as it suggests the idea that there is no God, or what amounts to the same thing, that nature and God are one.

Dr. Hallock expressed a wish to say a word or two on the doctrine of evil spirits, as commonly understood, or, in other words, as making a part of the orthodox system of eternally progressive retrogression! He thought, in the investigation of that subject as of any other, some fundamental principles should be settled as a starting point. If we are to erect a superstructure, we must see to the foundation. He thinks that on this subject, the first question to be settled is, or should be, this: "Is the creation of the Universe a success or a failure? or, is it a partial success and a partial failure—a sort of half-and-half affair? What would be the result? If a man were to create a machine of any kind, and that machine operated so as to carry out the original design of its constructor, that we should call success, and the design of the constructor would be clearly traced by the operation of his machine—so of the Universe and its constructor. If it be a success, it must carry out its design; and that design being the result of the totality of his attributes—of his creative energy, and wisdom, and goodness; if he possess these attributes in perfection, the design, which is their legitimate offspring, must be as pure, and good, and wise as its parent; and the Universe, which is the embodiment of the design, (in the same sense as the design is of the mind which formed it,) if it be a success, must carry out or answer the end of its creation. Now, imperfection in the design would show a corresponding defect in the attribute of wisdom—incompleteness in its execution, or ultimate result, would show a like defect in the attribute of power, in which case, God would not be the Supreme Being. Dr. H. supposed the opposite of this to be the general conclusion; and if it were true, then, endless evil and retrogression were impossible.

Mr. White said, the subject of evil spirits did not trouble him much; he was not afraid of meeting with any much worse than himself. Mr. W. could see in the character of Christ such an exemplification of the wisdom and goodness of God, that he feared no evil.

Mr. Chesboro (of Ohio) said, in the Scriptures to which allusion had been made, evil spirits were spoken of; spirits much worse, he presumed, than any we would have to contend with. It appeared to him that the question as to whether the Universe was a success or a failure, &c. &c., was beginning at the wrong end of the subject. What is success? and what failure? Look at the operations of Nature. Do all seeds grow? Does every acorn produce an oak? Certainly not. Yet shall we say that acorns were not designed to produce them; or does the failure of some acorns to develop into trees, infer a defect in the original design? He thought not. As to mind being, as some suppose, merely more developed and refined matter, he thought nature furnished no evidence to support the idea. Mr. C. referred to several natural phenomena, which he supposed would warrant a different inference.

The Conference adjourned, to meet on the 29th of April.

R. T. HALLOCK, Rec. Sec'y.

Man.

It is important to remember, that the present condition of things may be very different from the ultimate design. I have seen the rose, when only the thorn appeared. The careless traveler was wounded as he passed that way. When I saw it again, there was a sweet flower, that loaded the passing breeze with its precious odors. I love to think it is so with man—that what is most beautiful in his nature is not, at present, discernible. It is not yet unfolded to the view; or, to use the language of an Apostle, "it doth not yet appear what we shall be." Man may now appear to be a thorn in the moral vineyard; yet there is, in his nature, a germ that is destined to unfold itself in a more genial clime. As the plant must necessarily pass through the successive stages of previous development, before it blossoms in the sunlight, so the interior faculties of the spirit must be progressively unfolded, until the soul blooms in the garden of God, filling the atmosphere with immortal fragrance!

SPRIT-LAND.

"The Spirit giveth life."

From the Star Spangled Banner.
DICTATED BY EDGAR A. POE.

The exchange from which we copied the following says, that the correspondent who sent it intimated that it was received from the Spirit-world, in the usual manner of communicating, namely, by raps. Of course we have no direct means from which to judge, but the lines are certainly beautiful, and seem to breathe of the spirit of Poe's poetry:

First a harp of thrilling numbers,
Roused me gently from my slumbers.
And its tone,
O'er my waking spirit stealing,
Kindling up a spirit feeling—
In its music sweet revealing
Heaven's own.
Then a being, pure and holy,
Through a door retiring slowly,
Half disclosed
To my soul's enraptured vision
Those eternal fields elysian,
Where the blest in full fruition,
There repose.
Then a spirit, fairer, brighter,
Something smaller, something lighter,
And with raiment purer, whiter,
Came in view.
Though her face was half averted,
Gazing back from whence she started—
'Twas my lost, my loving-hearted,
Well I knew.
For a moment there she lingered,
And the beautiful white fingers
Of Lenore
Sweep across the harp so shining,
Which the angel left reclining.
'Gainst the door,
Then, as if some word receiving,
Half in doubt, yet half believing,
Gazed around,
And at once she saw and knew me,
And with joy she came unto me,
With a bound.
Oh! the rapture of that meeting,
Of that blessed spirit greeting,
Is unknown
To mortals; they can never,
Till they pass the dark, deep river
Which divides their world forever
From our own,
Comprehend how hearts once blighted
In a world by sin benighted
Are forever reunited
On the shore
Of that river, brighter glowing,
From eternal fountains flowing,
Where the tree of life is growing
Evermore!

Messages from an Arabian Prophet.

We are indebted proximately to Mr. John D. Lord, of Springfield, Mass., for the following communications. They are said to have been written in unknown characters by a Mrs. Davis, who resides in that place, and subsequently interpreted by another medium, under spiritual direction. The style is somewhat oriental, and they are pervaded by a hopeful and religious spirit. The invisible author gave his name as ANZAS ZEDAH, an Arabian prophet.—[Ed.]

"Consider and understand, O ye children of men, there is nought without a meaning. Your Bible is termed the Old and New Testaments. Do you understand the nature of a testament according to your civil law? The New Testament is given to men and sealed by the blood of the Testator; and this will and testament is Truth. He came to develop and establish it. He gave, in his daily walk and conversation, the truth which it contains, and finally sealed and ratified the same with his blood. Angels ministered to him in his mission; but he is not the only son of man which they have ministered unto. We are all ministering spirits sent forth to be the guardians of mankind. We come now, a glorious band, to minister unto the children of men in the flesh; to draw their minds away from earth—from desolating wars; from holding each other in servile bondage; from oppressing the poor. We would turn the minds of men from all envy, strife, and malice. We would have them brethren—every nation, kingdom and tongue under heaven, whose God is their Father. We see the time approaching when peace shall reign triumphant; when each shall love his neighbor as himself, and God supremely. Shrink not from thy task, daughter of Truth, but consider it all gain to be counted worthy to suffer for Truth while rallying around its standard."

"O daughter of Truth, great is thy mission! Much is thy mental suffering, but Truth shall prevail. Thou art like the daughter born to me in old age; thou shalt see her in the Spirit-land. Consider it all gain to be counted worthy to suffer for Truth's sake."

"Spirits have ever visited the children of men. They attended my nightly vigils through many long, lone years, while I was an inhabitant of earth. They have ever been attendant on human thought and action since man became an intelligent being. This truth has been known and appreciated but by few, who have given themselves up and withdrawn from all the cares of earth to hold communication with the Spirit-world."

"Look back upon the ancient prophets, and see what communion they held with the spirits. They received and revealed Heaven's truths, which are handed down to you and earth's inhabitants. They taught me heavenly principles. They were my guides in times long since past, when there was no mortal to teach me. When alone, and hunted into the caves

of the earth by devastating wars, and when famine stared nations in the face, I sought refuge in lonely caverns. Then beautiful spirits came and ministered unto me. They were my only companions. With them I walked and conversed, and they taught me of a heaven of purity; where no cares enter; where bloodshed is unknown; where no ambitious conqueror can ever enter to mar the peace of the celestial loved ones. Oh, then I was happy!

"When they ask you what good it will do to believe this, tell them of me; tell them, as angels descended upon the Son of Man, so would sweet spirits upon the children of men at the present day. They have stood by the burning martyrs; they have inhabited prisons with the victims of oppression; they have shed a calm, holy resignation over them when on the rack. When the martyr's flesh has been torn piecemeal from his bones, they have stood by and waited the spirit home, when set free from the scene of mortal suffering. And ye are enjoying now the fruit of that truth made triumphant by the blood of the martyrs. Truth has no longer to wade through fire and blood; and a few years will show you, O my daughter, that a glorious triumph is gained—a bloodless victory achieved!"

Remarkable Manifestations in Boston.

[For the following interesting communication, we are indebted to Mr. Greeley, of the Tribune, to whom it was originally addressed.]

Knowing as I do, that you have carefully investigated, so far as investigation can penetrate the mysterious phenomena of what is generally termed "spiritual manifestations," and having myself, the fullest confidence in your judgment and integrity upon the subject, I have no hesitation in transmitting to you an account of some manifestations, which, within a few days past, I have myself witnessed, and which, to say the least of, are most unaccountable in their nature. The communication you are at liberty to make public, or use as you think proper.

During the year that I have been a resident of this country, after an absence of nearly half a life-time spent mostly in the armies and navies of foreign countries, I had invariably ridiculed the whole theory, if theory there be, of spiritual communications by any means, until some time in February, when I was convinced by demonstrations which I was forced to admit could not have been produced by any human agency.

Happening to be at the house of William R. Hayden, Esq., Editor of the "Star Spangled Banner," I was requested to be seated at a table with Mr. Hayden and his wife, the latter being a "Spirit-medium."

I complied, and within the half hour that I remained, very many incidents were communicated, through the medium, which had occurred in other countries, some of them many years ago, and which I know were not in my own mind at the time until brought vividly back by being spelled out through the medium.

I also received intelligence of my mother's death, of which I had previously been ignorant, and which intelligence was confirmed on the same day by a telegraphic dispatch, the date tallying exactly with that communicated by or through the medium.

But the demonstration to which I would call your attention, were made to myself, and appear to be of an entirely different nature. Some three weeks since, the editor and proprietor of a paper in the city, being entirely skeptical on the subject, gave me a word or words, inclosed in an envelop which he had sealed and otherwise secured beyond the possibility of the contents being extracted or in any way come at without leaving marks of violence. The envelop he gave to me with the request that I should find through some "medium," the words.

On the following week, being in the city, I gave him the envelop with the two words written on the back. He is satisfied that the envelop had not been opened. That same day, I received another word or words sealed up as the first, from the hands of a gentleman who is now, and has been for several years, the proprietor of a city paper, with a request similar to the first.

I was sitting alone in my chamber at my residence, a short distance from the city, at about eleven o'clock on the night of the 8th of April, when having just finished a newspaper article, on which I had been very busily engaged during the day, I leaned back in my chair and taking up a guitar, which was the favorite instrument of my wife while living, I commenced one of her native Andalusian airs.

Five minutes might have passed, when I suddenly became possessed of a sensation unlike any thing that I had ever experienced before, and a few moments afterward, I saw the form of my wife standing within arm's length of my chair, and near the table.

It is utterly impossible for me to describe her appearance further than that she was, so far as features were concerned, just as she appeared in

life; but there was a bright, almost dazzling radiance about her which defies description.

After standing for perhaps ten seconds, with her eyes all the time fixed on me, she took up from the table, the sealed envelop, held it in her fingers, and smiled, as I had seen her a thousand times when living.

I am as well satisfied that I saw the words in the envelop quite as plainly as I do these which I am now writing, as I am of my own existence. I took up my pen and wrote two names, whereupon the "presence," or whatever it was, laid down the envelop with the most meaning smile of satisfaction I ever beheld, and almost immediately took up a pencil and—I did not see her write, or lay down the pencil; but I did see the pencil laying on the paper, and there, too, I saw the following sentence written in Spanish, and the exact chirography of my wife when alive—

"God has called a mighty army for my husband." Thirty seconds might have passed, during which time I sat and gazed at the "form," as free from agitation as I ever was in my life; when she spoke—and I should have recognized that voice in an instant among ten thousand, even had I not seen her.

"I must go now, but I will come again, sometime;" and the next moment I was conscious of being alone, although I have no knowledge how the presence disappeared.

On the succeeding night I saw her in my room three several times after I was in bed, and if ever I heard words audibly spoken in my life it was from that "form," saying: "Husband, I have been to bless our little Inez." [Our child now nearly three years old, at Granada, in Spain.]

On the following Monday, I gave the words which I had written, together with the sealed envelop, to the gentleman from whom I had received it, and who, after satisfying himself that no efforts had been made to get at the contents, declared the names to be correct; then opening the envelop in presence of witnesses who had seen it sealed, proved by comparing them, that they were correct in every particular.

I received another envelop from a third newspaper editor that day, much more carefully secured than either of the others, and yesterday I returned it to him with the contents written out correctly.

Now, sir, this is all past my comprehension. That the presence—the form of my dead wife is here beside me at times, I am fully convinced, and at those times I see the words contained in those envelops.

It may be all a mental hallucination; but I do not care to be convinced that it is so. The sensations produced by these visits are much too pleasurable for me to have the illusion, if it be one, destroyed.

Boston, April 21, 1852.

Curious Correspondence.

The following letter of Mr. Seely was written, sealed, and placed in his pocket, without the knowledge of any one. Subsequently he visited Mrs. Mettler, and found her entranced. After a few moments Mrs. M. extended her hand toward Mr. S., when the latter drew from his pocket the letter which bears his signature. A brief pause ensued, during which there was no intimation concerning the contents of the sealed paper, after which the subjoined answer was dictated, Mrs. Mettler being the medium.—[Ed.]

BRIDGEPORT, Connecticut,
December 20, 1851.

To my Father or Children, in the Spirit-world:

DEAR FRIENDS: If it will not infringe the laws of the Spirit-world, and our Heavenly Father will permit, will you communicate to me such information as shall be personally useful and profitable to the dear ones who yet remain with me in the flesh? Yours in love,
SCHUYLER SEELY.

THE ANSWER.

DEAR FATHER: It delights us to communicate with you, and to give you such instruction as our situations and capacities will allow. We desire, from time to time, and as far as opportunity will permit, to assist you to improve your condition in life and to elevate your mind to the spheres which are awaiting your advanced spirit. Fear not the world's reproach; for the true in heart and the faithful to God shall never want. Spirit which pervades all space and the overruling influence which emanates from the great Source shall ever guide, comfort and support you in all afflictions and adversities.

Fear not; your spirit is elevated and you can already look above the frail things of earthly life. It is given you to overcome the taunts and jeers of those who much desire to possess the true and faithful heart that beats in your breast. Gladly would many exchange their unhappy situations, and their harassed and discontented minds, for one moment of the peace and contentment of your humble spirit.

Yours,
HENRY AND CHARLOTTE.

Spirit-world.

The Spiritual Manifestations are increasing very rapidly in all parts of the United States.

Manifestations at Athol, Mass.

BY D. J. MANDELL.

In all my efforts to trace and determine the source of those remarkable phenomena which are of late engaging the attention of the public, I have assiduously endeavored to observe, and to have observed, those laws and conditions on which, from the experience and observation of years, I am satisfied the regularity and harmony of all spiritual influx and intercourse necessarily and absolutely depend. In accordance with this philosophy, I have sought, not so much for wonderful exhibitions of force and power, as for those more genial displays of intelligence and benevolence which would, at once, not only correspond with genuine spirituality, but would also unquestionably exhibit its actual presence and influence in the demonstration that might be made. Without saying, at this time, anything of the laws or conditions which were observed in obtaining such manifestations, I proceed to mention a simple incident of a somewhat curious and convincing character—one among many which I might give.

Late in the autumn of last year, a young man, a neighbor who had witnessed the "tippings," but had never heard the "rappings," happening to "drop in" at my house at a time when a favorite and rightly-conditioned medium was present, an opportunity was afforded him for a sitting. He first inquired for the spirit of his mother, and had a response. After some general inquiries, he asked if the spirit of his mother could inform him relative to the health of his wife (who was then absent from home.)

Was she well? "No!" Could he be informed what ailed her? "Yes," and then, through the alphabet, "Toothache," was promptly spelled out.

The young man then inquired if the spirit of his father was present. Obtaining no satisfaction, he called the alphabet, and his brother's name was spelled. He was taken by surprise, not having thought of him that evening. But the spirit proceeded, in answer to inquiries, to inform him of various particulars relative to his death, which proved to be correct. He also rapped correctly to the name of the young man's wife, the place where she was born, &c., and also reiterated the assertion made by the preceding spirit, that the wife, at that time, had the toothache.

Said the young man, "Can you not go and psychologize her and cure the pain?" The answer indicated that the spirit would make an effort to do it.

Two or three days subsequently the young man was at the place where his wife had been visiting. He made casual inquiries as to how her health had been during their separation, and was informed that she had been generally well, except upon a certain day, when she had the toothache, but on retiring to rest at about ten in the evening it had suddenly ceased, and she had not suffered from it since.

That day was the very day on which the rapping invisibles had announced her as suffering with the toothache, and that hour was the precise hour when the spirit declared it would make an effort to relieve her—the husband having taken note of the time by his watch.

Persecution of Mediums.

The following item has been floating through the press for several weeks. If the evidence should not be deemed sufficient to warrant the conviction of the media, perhaps the Court, having jurisdiction in such cases, will issue a process for the old gentleman. We shall await the adjudication with some interest.

A singular trial is going on in the town of New Berlin, Chenango County, N. Y. It seems that two spirit-rappers or mediums settled in the town, and offered their services in transmitting dispatches to and from the Spirit-world. A gentleman who sought their good offices, in company with several others, required to be told of the condition of his deceased paternal ancestor, and the answer was given that his father was quite happy in the sphere beyond, and felt no regret at parting with the outer world; for in his mundane existence he had suffered a cruel treatment at the hands of his son, (the questioner,) who had beaten and chained him and practised other afflicting indignities upon him. The gentlemen denied the impeachment, declared himself slandered, and sought redress at the hands of the Courts, by bringing an action of libel against the offending mediums. The case is still pending; but the Chenango Telegraph says, there are reports that the testimony elicited at the primary investigation rather tended to confirm the offensive dispatch. The mediums were held to bail to answer the charge of libel.

The wife of Michael Catt, a resident of Decker township, in Indiana, was shot on Monday of last week, by her son-in-law, a Mr. Young, to whom she had approached disguised as an apparition. Mr. Young had been previously conversing about the spiritual rappings, ghosts, &c., and it is probable was much excited on supernatural subjects at the time. Mrs. C. in a mood of merriment, showed herself to him, when he seized his gun and fired at her. The ball passed directly through her neck, and occasioned death in a very short time.

[Exchange paper.]

Specimen copies of our paper will be sent to all who may desire to examine it before they subscribe. But no name will be entered on our books until the cash is received.

Interesting Interview with a Spirit.

The Practical Christian, an unsectarian religious journal, published by the Hopedale Community, Milford, Mass., has the following chapter of spiritual experience, by the Editor, Rev. ADIN BALLOU, who has been recently separated from the earthly presence of his esteemed and gifted son.—[Ed.]

SPIRITUAL COMMUNICATIONS.

In accordance with the desire of friends, and an intimation in a former number of the Christian we present the following communications, purporting to come from the spirit of Adin Augustus Ballou, our dear son, who departed to the World of Spirits, February 9, 1852—through Elizabeth Alice Reed, of Hopedale, writing medium:

(Feb. 14.) "Have faith in God. He will cause the promises of His Gospel to cheer and sustain you in this hour of trouble. Let not your hearts be troubled: ye believe in God; believe also that He is able to save you in all your troubles and afflictions."

Have patience; you will all join me in the Master's own good time. Mother will soon feel better, I think. How the angels rejoice that I am with them! How will you rejoice—all, when we meet in this happy sphere.

I hope to be able to move mother's hand soon. Have faith and patience, dear mother; I shall ever be with you to comfort and bless. Mother, this is Augustus writing—do not doubt.

(Feb. 15.) I wish to say to mother, and all of you, that when I passed out of my clayey tenement, I did not suffer, but was so happy I am unable to describe it. Have you read Davis' Philosophy of Death?—He was pretty nearly right in that part of his work. So the spirits—my companions—tell me.

Do not think so much of my last illness; it was the gate to glory. Think of this beautiful land, where we all shall soon be reunited. You will be elevated to purer communion with perfected spirits by what seems to you a terrible blow.

(Feb. 16.) I wish to say a word to mother. She wishes to be a medium for writing. She will be, but now she is weak and exhausted, and could not bear it; and therefore I shall not attempt to influence her in that way. But she is susceptible to impressions, and she must not doubt them. I am with her, and do comfort her; it is not imagination at all.

We form incorrect ideas of what our feelings will be when we are received into the Spirit-world. It is right; we could not perform our duties while on earth, if we had a full conception of the eternal world.

I want him (father) to preach from I. Cor., x, 12. The Hopedale people are in a condition to be benefited by such a sermon as he would preach from that text. [The words are: "Let him that thinketh he standeth take heed lest he fall"; and were preached from, as requested, on the ensuing Sabbath with good effect.]

QUESTION—Can you see spirits in other spheres, and at a distance from you? Ans.—I distinctly see all spirits who are near to me, as I formerly saw my earthly friends. And I now see spirits more easily than I do mortals. I can not look through infinite space, as I once supposed spirits could.

Q.—Were you with me to impress me with your presence strongly last Sunday, when I was returning from Meeting? A.—I was.

Q.—Can you tell me where I was at the moment I was most sensible of your presence? Near Williams', as you were coming from the school-house. [Correct.]

Q.—You say you are a teacher; can you explain somewhat the particulars? A.—I teach those younger than myself. Many children inhabit the fourth sphere, as they do all the spheres higher than this, and one lower, the third; but in the first and second there are only a few children. Few are so low as to go into that state. We have a peculiar way of gathering knowledge; study is made a pleasure—one of the greatest we have here, where all is pleasure. A knowledge of the sciences is combined with religious knowledge. Words are inadequate to express our manner of gaining information; it is delightful. We study to get a knowledge of all which earthly scholars do, but not through books. The teachers' thoughts are ours, the moment we behold their faces, if they choose to have it so. Ideas are not confused; but the will to learn we must have, or to learn is impossible. I have not given you a very clear idea of it; but more hereafter.

[Interrupted by company. Letters of condolence received by sister Abbie, and read with weeping.]

My weeping Abbie, those letters call forth tears, although there is consolation in them. Such praises as I receive are all undeserved. Weak was I, and erring as others of my kind. For all that was good I am grateful, as it has been such a source of hope and strength to all the dear friends I have left—left, did I say? no, I am with you all. You will yet realize it even more than you do now. And Abbie, you can not love to have me write more than I love to do so. You will have more and more. There will certainly be unmistakable communications from this beautiful world, in a short time. Death will lose its terror. We shall indeed be separated; but I wish you to feel that I am so much more happy, and am exerting an influence over you more powerful for good than I have done, or ever might have done, had I remained on the earth.

(Feb. 19.) Q.—Do you seem to be at considerable distance from this earth? And how does it appear to you? A.—At quite a distance; we see all the earths as well as the one you inhabit. They do not look as stars or planets do to you. They are indeed worlds like yours, and we see them as such.

Q.—Have you anything analogous to sleep, or refreshment in your state? A.—Our rest is change. Our food is spiritual. Knowledge is food. Spirits more enlightened might explain more than I am now able to do.

Q.—Have you seen any spirits that were really unhappy? A.—I have seen those not as happy as myself, but none that might be termed unhappy. Conscience is a fearful tormenter, and spirits, even after they reach the fourth sphere, are not supremely happy at all times.

Q.—Do you distinctly remember what occurred to you while on earth? A.—Perfectly so. But many things which were once unexplainable, and sources of unhappiness to me, while on the earth, are fully explained now. To think of the past to me is delightful.

Q.—Respecting the transition of a spirit from place to place, &c.? Ans.—I remove, but it is with the quickness of thought. I do not come into the room, [necessarily,] but am and must be near, to communi-

case freely. If I wish to be here, I am here at any moment; and if I wish to return, I return as quickly. During last evening's sitting, I returned to my [spirit] home several times.

Q. Have you dwellings, &c.? Ans. We are in open space; our dwelling is immensity.

Q. Concerning appearances of things in the spirit-world. Ans. Things analogous to nature, but not to act, we have.

Q. Concerning spheres and the qualifications of spirits for particular spheres. Ans. We go into the society of purer spirits when we enter a higher sphere, and that is what we mean by the term. [The qualifications of a spirit for a particular sphere] all relate to character, moral and spiritual. Those spirits who inhabit the second sphere, and the first also, have no desire for the society of seventh-sphere spirits, and consequently never or very seldom see them. Spirits of the fourth sphere and upward, do indeed exert an influence on those of the first and second; but it is in a similar way to that in which we influence you.

Q. Can you describe how you are able to write through a medium, &c.? Ans. I feel as though I enter into her for the time being, or as if my spirit entered into her. I am disincarnated of my spiritual form, and take hers. More than one spirit can enter the medium at once. The mediums all go into the trance by means of several spirits entering the body at one time.

Q. Can mediums avoid going into faintings and trances? Ans. Will can prevent it, unless weakness is brought on by sitting too much.

Q. How can we insure a communication from a particular spirit with whom we desire intercourse? Ans. If your mind is concentrated on one spirit, and you wish to hear from that one, he or she is generally present. Several spirits do not enter unless the medium sits too long, or requests it, as mediums do when they go into the trance.

Q. Can you describe the personal appearance of spirits in the lower spheres? Ans. They look far less beautiful than do spirits of the fourth sphere, and spirits increase in beauty of appearance as they advance to higher spheres. Those of the first look as the inhabitants of earth do—some of them are not as beautiful as earth's inhabitants.

Q. Can you read our thoughts? Ans. I can read your thoughts very easily when Alice [the medium] is sitting; and can do so at any time more easily than when I was with you in the flesh.

Q. Have you anything corresponding with prayer, singing, and other devotional exercises? Ans. Our prayers are continual. How could it be otherwise, where all is joy? We do not pray audibly. There is no need of preaching; the countenance is a never ending sermon; all are preachers here. But some can not impress truths as others can. In this we are like to earth's inhabitants.

Q. Can you pass through solid substances, &c.?—Ans. My spirit can go through any substance, but it must first be divested of the spiritual body [or form]. Spirits met me from the fourth, fifth and sixth spheres, when I left the body.

(Feb. 20.) I shall soon be able to give my testimony without having it warped by the condition of the medium. You will know that your son is really a spirit, and with you often—nay, always when your thoughts rest on me with deep regret. And in the silent night watches, when steeped in forgetfulness, in dreams you will still behold me, as I was on earth, or as a beauteous spirit. Mother may and probably has beheld me in her dreams. I have endeavored to impress my image on her mind, but am not certain whether I succeeded in doing so.

[In answer to a question.] I have a spiritual form, which I assume or cast off as occasion requires. I have my spiritual form or body when I communicate by tipplings or rappings, but to write, my spirit must enter the medium [without its form], otherwise I am unable to control her will or muscles. You are aware that I assume my form at a moment's warning. The moment I leave Alice's [the Medium's] body, I assume my own. If I hover near you at other times, my spiritual form is with me. The doors do not have to be opened [for our admission], as we do not have to enter the room to move the table, &c. It is done by an effort of the will; which at present we are not able to explain fully—partly because you could not understand it, and because you are not in a condition to know it.

[Answer to question respecting what constitutes one a medium.] I wish I could explain it, but am unable now. It depends upon peculiar conditions of the physical system; although a pure-minded medium will receive [correspondingly] high communications. You are aware that some persons have become mediums, and continued to be such but a short time, owing to some change in their health or constitutions.

Q. Concerning how mediums happen to fall into fainting fits, or other nervous irregularities. Ans. They abuse themselves by sitting irregularly, and too much; by sitting in the midst of crowds—skeptics, and those who trust implicitly, all gathered together, forming anything but the harmonious circle which should surround a medium. They are reduced to the state you speak of by these abuses, and by their own opposition to it. Mediums should be calm, passive, prayerful, waiting for the truth, no matter how much it conflicts with their preconceived opinions. It would be next to impossible [for us] to write freely with a person dispossessed of conscientiousness and religious trust, or one entirely devoid of these qualities.

Q. Are we in danger from evil spirits? Ans. It depends upon yourselves altogether. With the deep religious and prayerful spirit you manifest, I see no danger of evil spirits. Spirits from the first, second and third spheres are the only ones we call low spirits and they are not attracted to the prayerful, devout, the sincere seeker after communion with elevated spirits. They seek for congeniality, and go where they find it.

[Ans. to question.] I can communicate with those in the lower spheres, and can send into those above. I can visit the fifth sphere now, and do often. After arriving to the highest degree of the fourth or any sphere, we are allowed to visit the next higher. This is well. We desire to inhabit said sphere after visiting it; and to will to do so is equivalent to going there; or at least we are sure to inhabit it in a very short time.

[Ans. to question concerning directions for becoming mediums.] The same directions for all who wish to become mediums. Sit once a day, and fix your mind on the spirit with whom you wish to communicate. Lay your hand passively in your lap, and wait calmly until we are able to move it. When there is a sincere desire for spiritual communications all good

spirits desire to manifest themselves, and improve every opportunity to do so.

(Feb. 21.) [Question concerning errors in communications, &c.] Ans. I must charge it to imperfection and want of poise in the medium. You may often at first get contradictory communications. It requires much patience to wait for all weakness of mind and body to be corrected in most mediums.

Q. How near must you be to communicate. Ans. We must be within a few feet. We sometimes enter the room, but are not necessitated to do so. We can not communicate miles off; or spirits from the fourth sphere can not. As we advance to higher spheres we can communicate from greater distance.

Q. Is it right to aspire to converse with spirits &c.? Ans. It is right to aspire after it; but it may not be possible for you to hold converse with spirits—not entirely owing to your spiritual condition, however. That might warrant it, and yet it may not be the will of the Infinite to have it so.

Spirits of the higher spheres, the seventh and sixth, are termed angels. All are angels in the Celestial sphere, the one great sphere above all others.

(Feb. 24.) Be hopeful. I shall yet make my presence such a reality that you can not doubt it. Your thoughts are on me so much, I am very much drawn toward you—more than spirits usually are toward their earthly friends. The oftener you indulge in meditation on spiritual things, the more easy will it become for me to manifest myself to you. Do you not often feel in those seasons of meditation that I am with you? Can you not almost feel my presence? It is at such times that I am near you, and you are blessed, as you are not under other circumstances.

Q. Concerning Adin and Pearley, two brothers who died young, many years since. Ans. I often see them. They have various occupations, as other spirits have, but are not confined to any one thing. They are with me usually when I visit you. They are here now. [Question about their looks and personal appearance.] There is a family resemblance in all spirits, so far as I have observed. Adin and Pearley are men, as much as if they had lived on earth until they became such.

(Feb. 25.) Q. Have you heard, or do you know, whether we are to have any remarkable manifestations from the Spirit-world soon? Ans. I have heard and know that there is reason to expect great and astounding manifestations from us within two or three years. These communications are but the commencement of what you may expect.

Q. Can you give us any distinct conception of the scenes around you, and of your sensations? A. What should they be but joyous? You cannot expect me to describe them. I should know of nothing earthly with which I could compare our sensations.

(March 5.) [On Saturday, P. M., (of the day his fatal sickness commenced at night), as he was returning to his boarding-place, he suddenly received a strong premonition, seemingly as from a spirit speaking to him in these words: "You are going to be very sick." He mentioned this to Mrs. Washburn, his hostess, twice during the early part of the evening; adding that he had not felt so well as on that afternoon for some weeks. Referring to this premonition, he now, March 6th, says:]

Pearley [his spirit-brother] impressed me with the fact that I was going to be sick, on that Saturday afternoon. He has informed me of it since I came here.

When I survey the glories of the Spirit-world, and contrast them with the minor beauties of the earth I once inhabited, my souls thrills with joy unutterable. I am amazed while with you, that you can ever shed a tear at my change. And if to me the transition is so delightful, when my path was so clouded on earth, what must it be to the children of affliction!—Ah, the joy that I have witnessed when some, whose way through life was ever gloomy, first beheld the wondrous glories of our world! You must taste it, feel it, to understand it.

[To be concluded next No.]

Premature Burial.

The following terrible instance of premature interment, related by the Albany Register, should operate as a salutary caution.

Some years ago we were perfectly cognizant to an occurrence of this kind, which was of the most heart-rending character. The wife of a gentleman was taken suddenly ill in church, and was carried to her home in a state of syncope. In a few hours she partially recovered, but immediately relapsed, and never again showed any signs of consciousness. She lay in this condition nearly two days, baffling the skill of the physicians, and then, as it was thought, and as there was almost every reason to believe, died. No signs of breathing could be detected, the limbs became rigid and cold, and the eyes remained open with the fixed and glassy stare of death; but there was no change in the color of the skin. This was the only reason in the world for supposing that dissolution had not taken place. The poor bereaved husband, almost frantic at the loss of his young and beautiful wife, whom he almost idolized, clung with desperation to the hope limned in her face, and long resisted the unanimous decision of the physicians that she was certainly dead. They told him, what is doubtless true, that it sometimes, though very rarely, happens that there is no discoloration for days and even weeks after dissolution has taken place. But still he resisted, and it was not until three days had passed without the slightest signal of change or sign of life, that he finally gave up and suffered the burial to take place. She was entombed in a vault. Months passed. A cemetery having been laid out, the husband purchased and beautified a lot, erected an elegant monument in it, and when all was ready, superintended the removal of the body of his wife from the vault to its final resting place. When the vault was opened, he remembered the circumstances of her death, above detailed, and a desire suddenly seized him to once more behold the corpse. By his direction the coffin lid was removed. The spectacle which presented itself was inconceivably horrible, for it showed that she had been buried alive. She had turned quite over upon her side, she had clutched her nails into the coffin until her fingers had bled, portions of her grave clothes were torn, and in her horrible struggles she had contrived to carry her hand to her head, and had plucked from it a mass of hair, with portions of the cap that covered it!

The poor man never recovered from the shock of that awful spectacle. He was borne away senseless, and for the rest of his weary life was an utterly broken and miserable being.

A wealthy gentleman died recently, leaving \$100,000 to churches and Presbyterian missions.

Description of Jesus.

The following epistle was taken by Napoleon from the public records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publius Lentulus, the Governor of Judaea, to the Senate of Rome—Caesar, Emperor. It was the custom in those days for the governor to write home any event of importance which transpired while he held office.

"Conscript Fathers: There appeared in these our days, a man named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of stature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is of the color of the flint, when fully ripe, plain to his ears, whence downward, it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarenes. His forehead is plain and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair, and thick, not of any great height, but forked. In reproof, he is terrible; in admonishing courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men."

A Singular Freak of Nature.

The editors of the Charleston Mercury say that they were visited a few days since by a gentleman named R. H. Copeland, native of Laurens District, S. C., but now residing in Hard County, in this State, who presents, in his peculiar organization, a very remarkable natural phenomenon. His right arm and hand and right leg are infected in such a manner as to exhibit in every movement the nature and motion of a snake. The arm affected is smaller than the other, its muscular developments different, sensation much less acute, and its actions altogether beyond the control of his will. The motion of the arm seemed to be impelled by a separate and distinct volition, or an instinct entirely its own. The character of the movement is shaped, to a considerable extent, by external circumstances; at any sudden noise, startling appearance, or the like, the arm sometimes forms itself into a coil—the hand darting from the coil as if in the act of striking; at other times the arm and hand have the movements of a snake under full headway making his escape, the limb preserving the peculiar tortuous motion of the reptile. At such times the rapidity of the motion is truly astonishing. The action of the affected parts is continuous. The muscles are never entirely at rest, though sometimes the action is less intense than at others. The right eye has a snakish look, and in the formation of his teeth the contrast is singularly striking. On the left side of the mouth, both in the upper and lower jaw, the teeth are well formed and regular, while on the right side, above and below, they are extremely irregular and fang-like.

Mr. C. is now forty-six years old, and has been thus affected from the time of his birth. He is one of those curious cases which sometimes occur, in which the effects of intense fright with the parent are seen in the unnatural organization of the offspring.

Future Population of the United States.

Taking the increase of our population since the census of 1790, as a basis for calculation, it has been estimated that, in the year 1900, we shall muster seventy-four millions, and by 1960, two hundred and thirty-six millions of inhabitants. How paltry and contemptible all the rest of the world will then appear in comparison with us. If we are not a great country now, we are fast becoming one. Our territory embraces 3,136,447 square miles, and its present population amounts to but seven inhabitants to the square mile. Should this vast area, presenting every variety of climate and inexhaustible fertility of soil, be as densely peopled as Great Britain, which has two hundred and twenty within the same limits, our numbers would reach 690,020,540; and should it ever rival Holland and Belgium in density of population—two hundred and sixty-seven to the square mile—the result would be the enormous amount of 837,434,019, equal to four-fifths of the present estimated number of the human race.

Spiritual Rappings in Churches.

MR. EDITOR: On Tuesday last, while the Rev. T. D. Cook, pastor of the Second Universalist Church, was delivering the funeral discourse of Olivia Dutcher, loud and distinct rappings were heard on the wall back of the pulpit and on the ceiling immediately over the preacher's head. The whole congregation was startled by the sounds; and that part of the assembly who were believers in the modern doctrine of Spiritual intercourse accounted for the phenomenon on their own favorite theory, while the disbelievers think they may be able hereafter to point out the living mortal who had sufficient audacity to deliberately attempt the disturbance of a religious assembly. Up to the present hour, however, the rapping rascal remains undiscovered.

[Providence Mirror.]

HEAVEN AND HELL.—REV. DR. PORTER, a Presbyterian clergyman of Memphis, is now preaching a series of astronomical sermons, in order to prove the locality of Heaven and Hell. The "Happy Place" he locates in the solar system—in the sun. The "Other Place" he fixes outside of the solar and astral systems, in the "outer darkness," beyond the light of the sun and stars, where the planets, comets, and lost worlds, which have violated the great laws of their existence, are darkened forever on their returnless courses through eternal space.

FOUND IT ROTTEN.—A Roman Catholic priest, some time since, in Germany, on entering the pulpit, took a walnut into it. He told his hearers that the shell was tasteless and valueless—that was Calvin's church. The skin was nauseous, disagreeable and worthless—that was the Lutheran church. He then said he would show them the holy Apostolic church. He cracked the nut, and found it rotten.

The Mother Superior of the order of the Sisters of Mercy, Josephine Cullen, died at the Convent in Pittsburgh, on Thursday last. She was a near relative of the present Primate of Ireland, Archbishop Bullen. She was highly educated, and much esteemed by the sisterhood and her extensive acquaintance, for her many amiable qualities.

ONE OF THE NATIVES.—It is stated in the New-Orleans papers that some of the surveyors engaged on the Panama Water Works, discovered a wild man sitting on the bank of a stream, a few miles from Panama. He was entirely naked, and had very long black hair. The party addressed him both in Spanish and English, but he appeared to understand neither, and refusing any intercourse with them, escaped into the woods, where they were unable to pursue him.

Abbas Pacha, the present Viceroy of Egypt, is a very liberal and enlightened personage. He has reduced his own revenue voluntarily, nearly three millions of dollars per annum, by taking off the poll tax; he has expended \$350,000 on the carriage-way across the Isthmus of Suez—he has improved the navigation of the Nile, and is now constructing a railway between Cairo and Alexandria.

The late Mr. Graham, of Brooklyn, has established, on a scale of princely munificence, a spacious Public Hospital, now nearly completed on Raymond-street; and an Asylum, four or five blocks off, for Poor Aged Women! What monuments must such works as these be—so far beyond columns of brass, or statues of marble, or even legacies to the Board of Foreign Missions! "The poor ye have always with you."

SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirit—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

Our other business resources preclude the necessity of our depending upon this enterprise for support. Nor will I accept of any pecuniary profit that may accrue from its publication; but will, from time to time, so increase the issue or size of the paper, or reduce its price, as to graduate the terms to the standard of its actual cost, that subscribers may have the full benefit of their money and feel a personal interest in its wide circulation.

It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratuitous circulation. The immediate and earnest cooperation of friends in all parts of the country is invited.

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The vast importance of the original discoveries of Dr. H., enlarged and defined as they have been, and continually enlarging as they are, under the joint labors and investigations of Drs. H. & O., is now fully admitted by many of the best professional and scientific minds in America. These discoveries extend into every field; but the material ones for the purposes of this advertisement, are:

1. That it is possible for the Physician, who looks to God for help, while in the waking state and full exercise of all his faculties, to examine the internal condition of his patient, and to detect the causes of disease.

2. That it makes little or no difference whether the patient be present or absent; that this power may be readily exercised to the distance of England or China, and so far as we know, throughout space; and that it is equally applicable to the selection of remedies, to dietetics, to the general laws of health, and the management and cure of disease.

3. That many diseases, especially chronic diseases, are of spiritual origin or dependence, and entirely beyond the reach of the merely external perceptions.

4. That the brain is a battery, (probably electro-magnetic), which supplies every part of the system with vitality; that every organ of the body, is connected with, and dependent on, a particular organ of the brain, from which it receives its principal nutriment, as the tree receives nutriment from the soil in which it grows; that the cause of disease, very often, when least suspected, exists in the brain; that the brain is always primarily or secondarily affected; and that health cannot be restored or maintained, when the equilibrium of the brain is lost; and especially unless the equilibrium between the front and back head, and between the right and left halves, be at least approximately preserved.

Drs. H. & O. also give Psycho-Phrenological Examinations, of persons present or absent; which, for accuracy and minuteness, are greatly beyond the grasp of external Phrenology. And for the truth of all their pretensions, they are willing, as they have already done in several thousands of instances, to submit themselves to the severest possible tests.

Medical Examinations, when the patient is absent, \$5; present, \$3. Phrenological Examinations, written, \$3; not written, \$1. Prescriptions, \$1.

N. B. We are obliged to decline all applications by letter not accompanied by the money. 21-3

PORTRAIT PAINTING.

THE undersigned has returned to the City, and may be seen at his studio, No. 663 Broadway, opposite Bond-st.

H. J. HORN.

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